

Why the birthday of the Prophet Mohammad (peace and blessings of Allah be upon him) should not be celebrated...?

Celebrating the birthday of the Prophet (peace and blessings of Allah be upon him) is an imitation of the Christians, because they celebrate the birth of the Messiah (peace be upon him). Imitating them is extremely haraam. The hadeeth tells us that it is forbidden to imitate the kuffaar, and we are commanded to differ from them. The Prophet (peace and blessings of Allah be upon him) said: "Whoever imitates a people is one of them" (narrated by **Ahmad, 2/50; Abu Dawood, 4/314**). And he said, "Be different from the mushrikeen" (narrated by **Muslim, 1/222, no. 259**) – especially with regard to things that are the symbols or rituals of their religion.

The Prophet (peace and blessings of Allah be upon him) forbade going to extremes in praising him, as he said: "Do not extol as the Christians extolled the son of Maryam. For I am just His slave, so say, the slave of Allah and His Messenger" (narrated by **al-Bukhaari, 4/142, no. 3445; al-Fath, 6/551**), i.e., do not exaggerate in praising me as the Christians exaggerated in praising the Messiah and venerated him until they worshipped him instead of Allah. Allah forbade them to do that when he said (interpretation of the meaning):

AL-Quran:

"O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him." [al-Nisâ' 4:171]

Our Prophet (peace and blessings of Allah be upon him) forbade us to exaggerate concerning him lest the same thing happen to us as happened to them, so he said: “Beware of exaggeration, for those who came before you were destroyed because of exaggeration” **(narrated by al-Nasaa’i, 5/268; classed as saheeh by al-Albaani in Saheeh Sunan al-Nasaa’i, no. 2863).**

“And if you obey most of those on the earth, they will mislead you far away from Allah’s path”

[al-An’aam 6:116 – interpretation of the meaning]

The Messenger (peace and blessings of Allah be upon him) has no need of this innovated celebration, because Allah has already bestowed veneration and respect upon him, as He says:

“And raised high your fame”

[al-Sharh 94:4]

The Prophet (peace and blessings of Allah be upon him) said: “Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected.” (Narrated by al-Bukhaari, no. 2697; al-Fath, 5/355). And he said, “Every innovation is a going astray” (narrated by Ahmad, 4/126; al-Tirmidhi, no. 2676). The ruling on innovations is that they are all misguidance, but this specious argument suggests that not every bid’ah is a going astray, rather there are good innovations.

Al-Haafiz ibn Rajab said in Sharh al-Arba’een: “The words of the Prophet (peace and blessings of Allah be upon him), ‘every innovation is a going astray’ is a concise but comprehensive comment which includes everything; it is one of the most important

principles of religion. It is like his words ‘Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected.’ **(Narrated by al-Bukhaari, 3/167, no. 2697; al-Fath, 5/355).** Whoever innovates anything and attributes it to Islam when it has no basis in the religion, this is a going astray and is nothing to do with Islam, whether that has to do with matters of belief (‘aqeedah) or outward and inward words and deeds.”

(Jaami’ al-‘Uloom wa’l-Hakam, p. 233)

These people have no proof that there is any such thing as a “good innovation” apart from the words of ‘Umar (may Allah be pleased with him) concerning Taraaweeh prayers, “What a good innovation this is.” (Saheeh al-Bukhaari, 2/252, no. 2010 mu’allaqan; al-Fath 4/294).

We say to them that reading the biography of the Prophet (peace and blessings of Allah be upon him) and following his example are the requirements of the Muslims all the time, all year long and throughout his life. Singling out a specific day for that with no evidence for doing so is an innovation, and every innovation is a going astray.” (Narrated by Ahmad, 4/164; al-Tirmidhi, 2676).

The Prophet (peace and blessings of Allah be upon him) said: “Whoever among you lives (for a long time) will see many differences. I urge you to follow my Sunnah and the way of the rightly-guided khaleefahs who come after me. Hold on to it firmly. Beware of newly-invented matters, for every innovation is a going astray.” **(Narrated by Ahmad, 4/126; al-Tirmidhi no. 2676).**

X) Scholars who spoke against celebration of Milad

Did any of the imams – Abu Haneefah, Maalik, al-Shaafi'i, Ahmad, celebrated Milaad or command others to do it or say that it was good? NO, they didn't. Among those who denounced the celebration of this occasion was

- Shaykh al-Islâm Ibn Taymiyah, in *Iqtidâ' as-Sirât al-Mustaqîm*.
- Imâm al-Shâtibî in *al-T'tisâm*.
- Ibn al-Hâj in *al-Madkhl*.
- Shaykh Tâj al-Deen 'Alî ibn 'Umar al-Lakhamî who wrote an entire book denouncing it.
- Shaykh Muhammad Bashîr al-Sahsawâni al-Hindî in his book *Siyânah al-Insân*.
- al-Sayyid Muhammad Rashîd Ridâ wrote a separate essay on this topic.
- Shaykh Muhammad ibn Ibrâhîm Âlûsh-Shaykh wrote a separate essay on it.
- Shaykh 'Abdul-'Azîz ibn Bâz; and others who are still writing and denouncing this bid'ah every year in the pages of newspapers and magazines, at the time when this bid'ah is being done.
- **Imaam al-Faakihaanee** (d.734H) - *rahimahullaah* -said in *Al-Mawrid fi 'Amalil-Mawlid*: "Celebrating his birthday has no basis in the Book nor the Sunnah, nor is this action recorded from any one of the Scholars of this Ummah; those who are taken as examples to be followed and who cling to the narrations. Rather it is a bid'ah (innovation), which was introduced by the (deviated) Battaaloon sect (pp.21-22)(The Battaaloon: they are one of the deviated Baatiniyyah sects from the Faatimids - as al-Maqreezee says in *al-Khatat* (1/490)).
- **Shaikh al-Islam Ibn Taymiyyah** may Allah grant him His mercy, said: "Similar to this is what some people do, they celebrate the birthday of the Prophet either to resemble the Christians' celebration of the birthday of Jesus, whom Allah saved from evil, or out of their love and adulation to the Prophet . Although people are at variance with regard to the actual date of the Prophet's birthday. Such functions were not held by the Pious Predecessors. Were such functions to be a good thing, the Pious Predecessors, may Allah be pleased with them, would have been more deserving than us in holding it. They loved and revered the Prophet more than we love and revere him, and they were keener than ourselves in seeking goodness. His true love and reverence can be materialized in following and obeying him, and adhering to his commands, and reviving his Sunnah internally and externally. It can also be materialized by propagating the message with which he was sent, and struggling by heart, hand and tongue for that purpose. This is the way of the Pious Predecessors and the Muhajireen and Ansar, and those who followed them with piety." [*Iqtida As-Sirat* 2/165. This quotation has been abridged by the author]

XI Conclusion

What then is allowed? Let me quote to you another hadith.

Abu Qatada Ansari (Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon Him) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me. (Muslim, Book-6, Fasting, Hadith-2606)

This hadith states that all that we are allowed to do is keep a fast on every Monday, this is a weekly cycle, and there is no yearly cycle associated with the prophet's birthday.

Allah honours us by conferring to us the noble title '**Kuntum khayrah ummatin**', '**Ye are the best of peoples**'.

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. [Imran 3:110]

And why does Allah call us the best of peoples, the reason is also stated in the same verse, it is because, 'we enjoin what is right, forbid what is wrong, and believe in Allah'.

Since Allah calls us the best of peoples, we have to behave as the best of peoples, this brings upon us the duties of a Muslim, so how to go about it, Allah states,

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. [Imran 3:104]

And the Prophet (peace and blessings of Allaah be upon him) said: "The most truthful of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad, and the most evil of things are those which are newly-invented." And he (peace and blessings of Allaah be upon him) said: "Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will have it rejected." **(Narrated by al-Bukhaari, no. 2697; Muslim, no. 1718)**. According to a version narrated by Muslim, "Whoever does anything that is not in accordance with this matter of ours (i.e., Islam), will have it rejected."

May Allah bless us and save all of us from innovating anything in this matter of Islam.